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A

SERMON

PREACHED IN THE

Pariſh Church of St. Lawrence Jewry,

ON THE TWENTY-NINTH OF SEPTEMBER,

1798.

SERMON

A

SERMON

PREACHED IN THE

Pariſh Church of St. Lawrence Jewry,

BEFORE THE

RIGHT HONOURABLE THE LORD MAYOR,

THE

WORSHIPFUL THE ALDERMEN,

THE

RECORDER, THE SHERIFFS,

AND THE

LIVERIES OF THE SEVERAL COMPANIES

OF THE

CITY OF LONDON,

ON THE TWENTY-NINTH OF SEPTEMBER, 1798,

BEFORE THE

ELECTION OF A LORD MAYOR.

BY THE REV^D^ JOHN HUTCHINS, M. A.
CHAPLAIN TO HIS LORDSHIP.

LONDON:
PRINTED BY W. WILSON, ST. PETER'S-HILL, DOCTORS'-COMMONS.

MDCCXCVIII.

BRITISH MUSEUM

A SERMON

PREACHED IN THE

PARISH CHURCH OF ST. LAWRENCE JEWRY

BEFORE THE

RIGHT HONORABLE THE LORD MAYOR

THE

WORSHIPFUL THE ALDERMEN

THE

RECORDER, THE SHERIFFS

THE

CITY OF LONDON

OF THE

LIVERIES OF THE SEVERAL COMPANIES

ON THE

ELECTION OF A LORD MAYOR

BY THE REV. JOHN HOLCHINS, M.A.

CHAPLAIN TO HIS LORDSHIP

PRINTED BY W. WILSON, ST. PETER'S-HILL, DOCTORS'-COMMONS;

FOR

LONDON:

ANDERSON, MAYOR.

Tuesday the 9th Day of October, 1798, and in the Thirty-Eighth Year of the Reign of George the Third, King of Great-Britain, &c.

IT IS ORDERED,

THAT the Thanks of this Court be given to the Reverend JOHN HUTCHINS, M.A. Chaplain to the Right Honourable the LORD-MAYOR, for his excellent Sermon preached before this COURT, and the LIVERIES of the ſeveral COMPANIES of this CITY, at the *Pariſh Church* of *Saint Lawrence Jewry*, on *Saturday* the *Twenty-Ninth* of *September* laſt, before the ELECTION of a LORD-MAYOR of this CITY, and that he be deſired to print the ſame.

RIX.

ANDERSON, MAYOR.

A Common Council holden in the Chamber of the Guildhall of the City of London, on Wedneſday the 10th Day of October, 1798,

RESOLVED UNANIMOUSLY,

THAT the Thanks of this Court be given to the Reverend JOHN HUTCHINS, M. A. Chaplain to the Right Honourable the LORD-MAYOR, for his excellent Sermon preached at the *Pariſh Church* of *Saint Lawrence Jewry*, on *Michaelmas* Day laſt, before his LORDSHIP, the ALDERMEN, ſeveral of the MEMBERS of this COURT, and the LIVERIES of the ſeveral COMPANIES of this CITY, previous to the Election of a LORD-MAYOR for the Year enſuing, and that he be requeſted to print the ſame, and ſend a Copy thereof to every MEMBER of this COURT.

RIX.

A Common Council holden in the Chamber of the Guildhall of the City of
London, on Wednesday the 10th Day of October, 1798.

ANDERSON, MAYOR.

IT IS ORDERED,

That the Thanks of this Court be given to the
Reverend JOHN HUTCHINS, M.A. Chaplain to the Right Honourable
the LORD-MAYOR, for his excellent Sermon preached at the Parish Church
of Saint Lawrence Jewry, on Wednesday the Day last, before the Lord-
Mayor, Aldermen, Sheriffs, and Members of this COURT, and the Liveries
of the several COMPANIES of this CITY, previous to the Election of a Lord-
Mayor for the Year ensuing, and that he be requested to print the same,
and send a Copy thereof to every Alderman of this COURT.

A true Copy,

JOHN SHAW, Clerk of the Chamber.

TO THE

Right Hon. Sir J. W. ANDERSON, Bart.

LORD MAYOR,

THE

WORSHIPFUL THE ALDERMEN,

THE

SHERIFFS,

AND THE

COMMON COUNCIL OF THE CITY OF LONDON,

THIS

SERMON,

PREACHED IN THE

Pariſh Church of St. Lawrence Jewry,

ON THE TWENTY-NINTH OF SEPTEMBER, 1798,

AND PRINTED AT THEIR REQUEST,

IS RESPECTFULLY INSCRIBED

BY THEIR OBEDIENT

AND OBLIGED SERVANT,

THE AUTHOR.

SERMON

PREACHED IN THE

Parish Church of St. Lawrence Jewry,

ON THE TWENTY-NINTH OF SEPTEMBER, 1708,

AND DEDICATED AT THEIR REQUEST.

IN RESPECTFULLY INSCRIBED

TO THEIR OFFICERS, SERVANTS,

AND

THE WHOLE PARISH.

BY THE

RIGHT HON. SIR J. W. ANDERSON, BART.

LORD MAYOR

OF THE

CITY OF LONDON;

AND

SHERIFFS,

AND

MORNINGTON, THE ALDERMEN.

THE

COMMON COUNCIL OF THE CITY OF LONDON.

ACTS, CHAP. I. VER. 24.

AND THEY PRAYED, AND SAID, THOU LORD, WHICH KNOWEST THE HEARTS OF ALL MEN, SHEW WHETHER OF THESE TWO THOU HAST CHOSEN.

THAT a ſenſe of Religion pervades all orders of ſociety, and cannot be entirely diſmiſſed from the minds of rational beings, is an aſſertion warranted by hiſtory, and confirmed by experience: ſo deeply is it impreſſed, that neither force nor argument, the ſeverity of perſecution, nor the extreme of profligacy, has been able effectually to deſtroy its influence. Without the aid of a divine revelation, indeed, many creeds have been adopted, and many rites inſtituted, highly irrational and abſurd. Yet, diverſified as religious opinions have been, the exiſtence of a firſt Cauſe, or omnipotent or omniſcient Being, has ever been acknowledged, to which prayers have been addreſſed, oblations offered, or ſacrifices made.

The fact thus ſtated, may be demonſtrated by the Heathen, who were without a revelation: they had their oracles to conſult, their deities to adore, and their houſhold gods to ſolicit for protection and ſupport. Their wiſe men and their philoſophers acknowledged human affairs to be dependent on, and under the controul of, ſome inviſible Cauſe; and, according to the nature of their wants, either ſacrificed to a Diana, at Epheſus—to an Apollo, at Delphos—or to ſome other ſhrine, known as the object of public invocation.

Before, and *under* the Jewiſh diſpenſation, when the Almighty condeſcended to reveal himſelf to mankind, and, by many ſupernatural inſtances of divine power, declared he was the *Creator and Governor* of the world—the Parent and Giver of all good gifts—to whom prayers ſhould be made and praiſes offered—to him were acts of adoration ſtatedly and devoutly performed. *Abel* preſented his ſacrifices unto God, and had them accepted. Enoch invoked the name of the Lord, and, for his eminent piety, and exalted devotion, was, in a miraculous manner, exempted from death, and tranſlated to Heaven. The *Patriarchs* raiſed altars, and worſhipped before them; and, on every particular and ſolemn occaſion, whether a temple was to be conſecrated—

deliverance

deliverance from ſlavery ſought—protection againſt ſurrounding enemies obtained—ſucceſs in war acquired—the return of peace procured—national proſperity increaſed—or a wiſe and upright government eſtabliſhed—their poſterity invoked the bleſſing of God, as eſſential to ſecure and perpetuate the deſired object.

The Iſraelites, for inſtance, went three days journey in the wilderneſs, to ſacrifice unto the Lord their God, previous to their complete deliverance from Egyptian ſlavery. After their paſſage over Jordan on dry land, they ſat up twelve ſtones, as a monument of the miracle. When the Lord had given reſt unto David, his firſt act was a ſolemn addreſs of prayer and thankſgiving for the quiet poſſeſſion of his throne. Before the temple at Jeruſalem was uſed for divine worſhip, Solomon, with animated devotion, invoked a bleſſing on the religious exerciſes which ſhould aſcend from that place. And when Sennacherib ſent inſulting letters to Hezekiak, which defied the Holy One of Iſrael, and cauſed univerſal terror throughout the land, the King went with his ſubjects into the houſe of the Lord, ſpread them before the altar, and fervently prayed for deliverance.

Similar means, on the moſt ſolemn occaſions, were adopted by the early teachers of the Chriſtian religion, who were ſelected to eſtabliſh a ſyſtem more perfect and ſimple, more conſolatory and ſpiritual, than the Moſaic diſpenſation, and, before the end of time, to ſpread its divine influence over the world. By the very firſt act of the Diſciples, after the public aſcenſion of their Maſter, we have illuſtrated, of what ſervice they conſidered the invocation of the divine bleſſing upon an important undertaking, and can trace ſuch a beneficial tendency, in that wholeſome and godly practice, as to recommend it to *individuals* and *public bodies*, in every plan they form, in every purſuit they undertake, to do, as the text tells us the Apoſtles did, to invoke him, who "knoweth "the ſecrets of all hearts," to influence the judgment, for the general good, in election to public and important ſtations in ſociety.

By the traitorous conduct of one of the twelve Diſciples, whom our Lord had choſen to fulfil the predictions of early prophecy, and to propagate his Goſpel, a vacancy was made in the Apoſtleſhip. As it became neceſſary to preſerve that exact correſpondence which had been foretold ſhould exiſt between the Jewiſh and the Chriſtian ſyſtem, the moment

was

was arrived, when the choice ſhould be determined. It was an object of the utmoſt conſequence to the infant Church—it was to complete a twelfth part of that body of men, on whom the evidence of our bleſſed Saviour's reſurrection reſted, and from whom the moſt diſtant nations were to be cheered with the glad tidings of ſalvation: and it was to fill up that diſtinguiſhed appointment, which would be, as it were, the reward of their Apoſtolic labours, when "they ſhould ſit on twelve thrones, judging the "twelve tribes of Iſrael."

In uniſon, therefore, with the cuſtoms of the Jews—cuſtoms divinely appointed, and conſequently equal to every exiſting circumſtance—St. Peter recommended to the whole Church, at that time aſſembled together, to ſelect two of their brethren, eminent for their faith and piety, by one of whom the vacancy ſhould be ſupplied. Before they proceeded to give forth their lots, they prayed fervently, that the all-knowing God, who governs the world, and perfectly underſtands the tempers and diſpoſitions of his creatures, would immediately guide and direct their choice in ſo important an exigence; and, after that devout invocation, in which they referred the matter to the Deity himſelf,

"they

" they gave forth their lots, and the lot fell upon Matthias, " and he was numbered with the eleven Apoſtles."

After ſo deliberate, ſo ſolemn, ſo pious a procedure, no doubt could have remained on the minds of the brethren—that if there were any efficacy in fervent prayer—any God to hear and anſwer the devout petitions of the people—any divine wiſdom employed in the guidance and direction of human affairs, the deciſion would be productive of the moſt beneficial effects—would be of eſſential ſervice to the extention of Chriſtianity. And, in fact, it was ſo: for, notwithſtanding the Scriptures are ſilent, with reſpect to the previous and ſubſequent ſituation of the new elected Apoſtle; yet, the moſt authentic eccleſiaſtical writers have affirmed him to have been, at the time of his adoption, one of the ſeventy Diſciples, whom our Lord had commiſſioned with that honourable embaſſy of " going into every city and place whither he him- " ſelf would come, to heal the ſick, and to warn them of the " advancement of the kingdom of God"—that, afterwards, he planted the fruits of his miniſtry in the ſultry regions of Æthiopia, where he was treated, as many of his fellow-labourers were in other places, with great barbarity; and at laſt

laſt, after many *trials* and *perſecutions*, *much wearineſs* and *painfulneſs*, received the crown of martyrdom.

From ſo eminent an authority, every conſiderate mind will be led to admire the pious wiſdom of thoſe, who formed our excellent Eſtabliſhment, for recommending on all occaſions, and adopting, wherever it can with propriety be adopted, the example of our Lord's Diſciples. The force of this aſſertion is exemplified in the preſent meeting. The ſolemn ſervice of the day was intended as an invocation to the Deity, for his ſecret aſſiſtance in human determination; and whoever reflects in what a momentous ſituation this country ſtands—almoſt the only one in Europe, which ſtill preſerves its government—its ſceptre—its fertile plains and vallies—from the arms, the inroads, the pernicious principles, and the treachery, of an overgrown power—will obſerve the neceſſity of praying for Divine direction, when ſo much depends upon the exertions of a CHIEF MAGISTRATE, upon his wakeful attention to preſerve the Conſtitution—maintain the peace of the metropolis—and enforce the laws of our country; when ſo much depends upon his upright and faithful adminiſtration of juſtice—his activity—his zeal and diſcernment to reſtrain the violent, to puniſh the vicious, and protect the weak; and,

by

by his influence and example, to encourage the practice of every perſonal and ſocial virtue.

It is, I know, too much the philoſophy of the preſent age, to look upon human means, and human exertions, as equal to, and ſufficient for, the purpoſes of ſelf and ſocial government; and to deride, as enthuſiaſtic, and the effect of an improper education, thoſe notions, which repreſent man as a weak and dependent creature, with wants he cannot ſupply—and ſurrounded with dangers, he is wholly unable to prevent. Without expoſing the falſehood and impiety of the concluſion, by reverting to thoſe inward principles of corruption, which wiſe and good men, in every age, have acknowledged and lamented—without mentioning any of thoſe convincing arguments, which have been ſucceſsfully oppoſed, ever ſince the revelation of the Goſpel, to the writings of vain, of intereſted, and of wicked men—without enumerating the many inſtances of ſtates and kingdoms ſolemnly bending before the Deity, and confeſſing him to be the *Governor among nations*, I ſhall briefly appeal to exiſting facts, to ſuch, as every preacher of the Goſpel, on a ſimilar occaſion, is authoriſed to appeal, when the religion of God and his Chriſt is in danger of falling into the vortex of infidelity; and when our political

political exiſtence is endangered by an hoſt of enemies, ſtrong in ability, firm in reſolution, and animated by the hopes of a ſplendid recompence.

The preſent year commenced with many portentous appearances—ſo dark, and ſo ominous, that it was greatly to be apprehended, a fatal blow would be given to our independence, and to our invaluable Conſtitution; and, that thoſe pillars, which have hitherto ſo firmly ſupported this admirable fabric, would have fallen in the wreck of neighbouring ſtates. The cloud, indeed, though it paſſed over our own iſland, ſhed ſo much of its malignant influence on a ſiſter kingdom, as has ſufficiently evinced its baneful and deſtructive tendency, and ſhews how fatal its effects would have been, had they fallen upon this highly favoured land. Late events have unfolded deſigns, ſcarcely to be credited, and which would not have been conceived to have exiſted, had not the proofs been irreſiſtible, and the confeſſions of the parties concerned precluded all doubt. Late events have diſcovered, that plans of the moſt ſecret and artful nature had been entered into, by men diſtinguiſhed in our ſiſter-kingdom for their learning and their rank, at a certain period to proſcribe or deſtroy thouſands of their fellow-creatures; and that the aſſiſtance of a

neighbouring nation was ſought for, and obtained; a nation which has ever been, and there is too much reaſon to fear will continue to be, the determined enemy of our kingdom; to complete their unnatural and diſloyal purpoſes.

To ſo powerful and formidable an adverſary—to a miſguided body of men—natives of the ſoil, and ſavage like the uncultivated moors which foſtered them—to plans ripe for execution—what has been oppoſed? We did not ſay, "Tuſh, God does not ſee, there is no knowledge in the moſt "High." We did not ſay, as the proud king of Babylon once ſaid, and was bitterly puniſhed for his impious declaration—"By the might of my own arm I ſhall get the vic-"tory; by the decree of my own counſels, and the effect "of my own ſtrength, I ſhall ſubdue this body of men;" but we had recourſe to God for the ſafety of theſe kingdoms. The Monarch, and his liege ſubjects, publicly and ſolemnly invoked the Divine Bleſſing upon their fleets and armies. Previous to an engagement—unfavourable indeed in proſpect, and cloſe to the ſhores of the enemy, the brave crew, and their pious commander, united in ſupplications to the Deity. Yea, you yourſelves have ſanctioned the means—have expreſſed your dependence on Providence in the preſent, and

on former occaſions, aſſembled to elect the Guardian of a great, and opulent, and populous city; where, from its extent, bad men find refuge, and are ſheltered in the execution of their ſchemes of depredation, and in their criminal projects.

And what advantages have been derived from our devout ſupplications to the throne of the Almighty? Numerous and important! Such as call for our inceſſant praiſes! Such as ſhould incline us to preſerve the ſame devout behaviour! —By the bleſſing of God, we have not only been enabled to prevent a formidable invaſion of this iſland, but almoſt wholly to confine the enemy's fleets within their own ports, and to carry deſtruction upon the ſhores of the aggreſſors. We have been enabled not only to quell a conſpiracy among ourſelves, which might have proved fatal, but to open the eyes of the great maſs of the people to perceive their own intereſts, and to rouſe them, as one man, in defence of all that is dear and valuable. We have been able to preſerve our churches from violation, our property from plunder, our ſocial connections from outrage, and to maintain what is, and has long been, an object of no ſmall importance, the

free exercise of our eſtabliſhed right to elect unbiaſſed, and uncontrouled perſons to offices of truſt and conſequence.

Great praiſe indeed is due to the Citizens of this extenſive City, in their corporate capacity, for their munificent acts of generoſity towards thoſe, who, by diſtinguiſhed exertions, have done much for their country's good. Around the venerable walls of our public buildings, you properly preſerve the portraits of eminent characters, that the mechanic and labourer, the merchant and the artiſt, may be inſtructed, and remember, what abilities have been ſucceſsfully called forth to preſerve inviolate your chartered rights. Tokens of acknowledgment alſo, appropriated to the ſervices rendered, frequently have you preſented to the brave defenders of your country, whereby poſterity may learn, that you knew how to appreciate and reward their acts of valour, their patriotiſm, and their zeal. If to ſacrifice private eaſe, and quit the calm ſcenes of domeſtic life to the calls of the Public—if unexpecting, and unprepared for an important office, to wave all perſonal conſiderations, and cheerfully obey the wiſhes of his conſtituents—if to preſerve a great Metropolis in perfect order, when an immenſe influx of people had aſſembled from every part of

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the kingdom, to behold a beloved Monarch proſtrate, or proceeding to proſtrate himſelf before the Deity—if to confirm the military rights of the City, and to define on whom the public muſt call for protection in ſeaſons of tumult and danger—if to devote daily a conſiderable portion of time to the claims of indigence, the calls of diſtreſs, the adminiſtration of juſtice with impartiality, the promotion of religion, and the preſervation of ſocial order—if theſe, I ſay, be acts, which deſerve the plaudits of his brethren, and fellow citizens, my tongue need not ſound the name to whom your acknowledgments are due. In obedience to his expreſs deſire, I ſhall therefore refrain from ſaying what merit juſtly claims, and inclination prompts, leaving it to be had in everlaſting remembrance by Him, " who gives his bleſſing to the righteous, " and with his favourable kindneſs defends them as with " a ſhield."

Theſe are ſome of the advantages, for which we have ſo much reaſon to be thankful. To encourage us to perſevere in the ſame religious conduct we have the word of our bleſſed Saviour to aſſure us, that, " where two or three are " gathered together in his name," he will be preſent, and grant them thoſe things which are neceſſary for their conſolation and

and ſupport, and which they call upon him to beſtow. If, with a due ſenſe of God's power, and man's weakneſs, with a confidence in his mercy, and a recollection and acknowledgment of our demerit, we invoke a Divine Bleſſing upon what we undertake, in the name, and for the ſake of our Redeemer, and uſe to the utmoſt perſonal and virtuous endeavours for ſucceſs;—if, in the exerciſe of an important privilege, we ſincerely beg of God, who knoweth the ſecrets of all men, to direct us on the preſent occaſion, we truſt the event will ultimately tend to our real advantage. He, who hath promiſed to hear the devout prayers of his people, will, as far as is conſiſtent with the purpoſes of his own government, and agreeable to the plan of his wiſdom, provide for us wiſe, and juſt, and able men, equal to thoſe public and important functions; upon the due diſcharge of which, ſo much of our preſent ſafety and happineſs depend.

Such will be the happy reſult of this religious conduct, with regard to our temporal intereſts. But who can fully deſcribe its advantages, as it reſpects eternity? Having paſſed through life, relying upon, and under the providence of the Almighty, we ſhall fear no evil through the valley of the ſhadow of death. And, after we have yielded to the irre-

vocable

vocable ſentence of " duſt thou art, and unto duſt ſhalt thou " return," the Almighty will remove us to the throne of his kingdom, where, with unallayed joy, we ſhall exiſt through the countleſs ages of eternity, ſinging praiſes to Father, Son, and Holy Ghoſt.

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